



REASON & REVELATION
A Monthly Journal of Christian Evidences

APRIL 2018 • VOL. 38 • NO. 4

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“The Sun Stood Still” —Really?

Eric Lyons, M.Min.

IN compliance with God’s will to punish the terribly wicked nations of Canaan (Deuteronomy 9:5; Joshua 10:8), Joshua and his army of Israelites engaged in battle with the “five kings of the Amorites” and their armies at Gibeon (Joshua 10:5,10). In the midst of the battle, which poured into other areas of southern Palestine, Joshua spoke to the Lord, saying: “Sun, stand still over Gibeon; and moon, in the Valley of Aijalon” (10:12). The inspired writer goes on to acknowledge: “So the sun stood still, and the moon stopped till the people had revenge upon their enemies” (10:13). Even more emphatically, the writer testifies: “So the sun stood still in the midst of heaven, and did not hasten to go down for about a whole day. And there has been no day like that, before it or after it, that the Lord heeded the voice of a man; for the Lord fought for Israel” (10:13-14).

What does the text mean when it says, “the Sun stood still”? Did the Sun literally stand “still,” or did the Earth stop its approximate 1,000-mph rotation on its axis in

order to give the Israelites more time to defeat their enemies? And what about the Moon; did it actually stop, too? What are we to make of such language?

First, is it possible that the same God Who miraculously created the entire Universe out of nothing could supernaturally (and literally) stop the Sun (or any other part, or all parts, of the Universe that He so chooses)?¹ Could the same God Who made light, as well as mornings and evenings on Earth, **without a Sun** (on days 1-3 of Creation; Genesis 1:3-19)² also cause the Moon to “stop”?³ Is it possible for the omnipotent Creator, Who currently “upholds the Universe by the word of His power” (Hebrews 1:3, ESV), to miraculously manipulate a day on Earth to His liking? Is it possible for God to refract light or to specially create some kind of light to illuminate a part of the Earth for a longer period of time than the normal daylight hours? Though skeptics often ridicule the idea of miracles, in truth, if a supernatural God exists, then supernatural

miracles are possible. Could God Almighty work an astronomical miracle on behalf of the Israelites when they faced the armies of the Amorites if He so chose? Indeed, He could.

But how, exactly, could God have “stopped” the Sun and Moon? The fact is, we are not told **how** God could have worked such a miracle any more than we are told how He miraculously fed several thousand people with merely five loaves of bread and two fish (Matthew 14:13-21), how He made an iron ax head float in water (2 Kings 6:4-7), or how exactly Jonah could have survived for three days in the belly of a fish. The recognition of God’s unlimited knowledge and power should be a logically sufficient explanation.

Bible students must keep in mind that the book of Joshua is a historical composition, full of real people, places, dialogue, and events, and is written in ordinary language. Joshua is not a book of prophecy or poetry filled with extensive amounts of figurative language. Nothing in Joshua 10 suggests that we should interpret the account as highly figurative or symbolic. That said, one common element of normal, “everyday” speech and writing, both in Bible times and today, is the description of things **as they appear** (and not necessarily in the scientifically precise manner that we would expect in a geometry or chemistry classroom). Since to everyone on Earth (both in Bible times and today) it **appears** that the Sun moves from the east to the west, man has long referred to the

Sun rising and setting (though technically what we see is the result of the Earth's rotation on its axis). Could it be that the miracle God worked in Joshua 10 had less to do with the Sun than one might initially think? Certainly. As Hebrew scholar Justin Rogers commented: "Indeed, it **appeared to them** that 'the sun stopped in the middle of the sky.' This is clear use of phenomenological language, and it simply means this day was unusually long. Daylight was halted miraculously so as to allow God's forces more time to conquer their foes."⁴ God did not inform us of the precise manner in which He chose to work this marvelous miracle, but rest assured, it happened, and it was amazing. In fact, "there has been no day like that, before it or after it, that the Lord heeded the voice of a man" (Joshua 10:14).⁵

ENDNOTES

- ¹ The Sun literally moves. It rotates about every 27 days at its equator (www.nasa.gov/sun), while traveling through the Milky Way Galaxy at an estimated 514,000 miles per hour (starchild.gsfc.nasa.gov/docs/StarChild/questions/question18.html).
- ² Keep in mind that "the Father of lights" (James 1:17), Who is "light" (1 John 1:5), could create light easily without first having to create the Sun, Moon, and stars. Just as God could produce a fruit-bearing tree on day three without seed, He could produce light supernaturally on Day 1 without the "usual" light bearers (which subsequently were created on Day 4). For more information, see Eric Lyons (2006), "When Were the Sun, Moon, and Stars Created?" www.apologeticspress.org/AllegedDiscrepancies.aspx?article=1990&b=Genesis.

www.apologeticspress.org/AllegedDiscrepancies.aspx?article=1990&b=Genesis.

- ³ The Moon also rotates on its axis as it revolves around Earth (moon.nasa.gov/about/in-depth).
- ⁴ Justin Rogers (2017), "Does the Bible Teach a Flat Earth?" *Reason & Revelation*, July, 37[7]:74-77, apologeticspress.org/APContent.aspx?category=11&article=5428&topic=82, emp. in original.
- ⁵ A story has circulated on the Internet for many years that NASA discovered Joshua's "missing day." This story is a

hoax. Although some (such as C.A.L. Totten and Harry Rimmer) have alleged to have discovered a "missing day" (in connection with Joshua 10), their calculations and differing conclusions are highly questionable and unproven at best and laughable at worst. Rimmer goes so far as to "arrive at the conclusion that the day of battle was Tuesday...July 22" [Rimmer (1944), *The Harmony of Science and Scripture* (Grand Rapids, MI: Eerdmans), pp. 251-283].

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Jeff Miller, Ph.D.

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If “the Life of the Flesh is in the Blood,” is Conception When Life Begins?

Jeff Miller, Ph.D.

SCRIPTURE indicates that babies are still human while they are in the womb, and therefore, abortion is premeditated murder.¹ The Bible also indicates that conception (i.e., “fertilization”—the meeting of sperm and egg) marks the point at which a human is formed.² On the other hand, Leviticus 17:11 indicates that “the life of the flesh is in the blood.” A human embryo does not even begin developing blood cells until about 18 days after fertilization,³ and the heart does not begin beating until four days later.⁴ So how could life begin at conception, if life is in the blood, which does not even exist until several days after conception?

Among others, two key principles must be used when trying to gather the meaning of a Bible passage before prematurely assigning a meaning to its terms: carefully consider (1) how the Bible defines its own terms and (2) the context of the passage. Those principles are especially crucial when Scripture speaks of “life.” For example, animals and humans are both described

in Scripture as having a similar kind of physical life that can die.⁵ This kind of life is described as being tied to their breath and blood, but humans (unlike animals) are also described as having a completely different kind of life—a soul or spirit—that will exist after we die. Plants are described as having life in a sense, since they can die (John 12:24), and yet they have no blood. Scripture speaks often of spiritual death which results from one’s sin, not his blood loss (Romans 6:23; Isaiah 59:1-2). Similarly, it speaks of death in reference to the spiritual state of those who have not heard and believed in Jesus (John 5:24). This spiritual death refers to the separation that occurs between humans and God when we fail to obey Him (2 Thessalonians 1:6-9; Isaiah 59:1-2). While scientists disagree about how to define “life” in the physical sense, they at least agree that a cell—whether it be the simplest cell on the planet, a blood cell, or a zygote (a fertilized egg cell)—is alive. The chasm between a living cell and non-living matter is so immense that not only has

abiogenesis⁶ never been observed to occur in nature, neither have scientists been able to artificially give life to non-living matter in a controlled laboratory.⁷ A cell, whether or not it is a blood cell, is definitely alive, and provides irrefutable evidence of a supernatural Being that gave it life.

So, in the case of Leviticus 17:11, to what was God referring when He said that “the life of the flesh **is in the blood**”? The context of Leviticus 17 clearly precludes those biblical descriptions of life that are referring to spiritual life, as well as the life that plants, insects, and any other living creatures have that do not utilize blood. Leviticus 17 is discussing the kind of life that both humans and certain kinds of animals have (vs. 13), which further precludes the unique kind of life that only humans have by being made in the image of God and having a soul. The context also narrows what it means by “life” to those creatures that **currently** have blood (i.e., not those creatures that have not yet developed blood cells). Verse 13 delineates the life to which God is referring as “any animal or bird that may be eaten.”⁸ God told Moses that the life of those specific kinds of creatures **is in their blood**. Notice that this is not to say that life cannot exist in all other living creatures—those creatures are not being discussed. God is merely describing the life force of those particular creatures that are currently carrying blood. Their blood was not to be eaten.

That said, was God telling Moses that the life and blood of all those

creatures that have blood in their bodies are one and the same? If so, then would it not be the case that a blood transfusion would transform humans into a **different** life? Is it not also the case that there are those who have blood in their veins and even a pumping heart, but without any brain activity and thus are acknowledged to be dead? Merely having blood does not guarantee that a person will live, as there are myriad ways a person can die without actually losing his blood. One can have blood and still be dead. Does the text contradict such reasoning? No. Notice carefully that Leviticus 17:11 says that the life of the flesh is **in** its blood. The idea being conveyed is that if these specific creatures lose their blood, they will die. Blood **sustains** the life of the creatures referred to.

Scientists now understand that at a certain point in the development of a child in the womb, he becomes too large to live without the life-sustaining nourishment provided by transported blood. The child is alive before that point—complete with living cells and DNA—but after 22 days, the child's life must be sustained through blood being pumped through its body. The child was alive prior to that point, but blood becomes necessary afterwards to keep him alive, when his body has grown large enough to require its life-sustaining properties. Does Leviticus 17 support these discoveries of modern science with regard to the life-sustaining purpose of blood? Amazingly so. In Leviticus 17:14,

God's statement to Moses helps to clarify what He meant by saying that "the life of the flesh is in the blood." "For [blood] is the life of all flesh. Its blood **sustains** its life ["is its life"—ESV]."⁹ "Life" is not synonymous with "blood." Rather, blood sustains the lives of those specific kinds of creatures—**life which exists separate from blood.**

Bottom line: Leviticus 17 does not provide support for the contention that life does not begin in a baby in the womb until he has developed red blood cells. Rather, Scripture indicates that a baby is a human life at the point of conception, even though he does not yet have blood or a heart to pump it.¹⁰ At a certain point, the baby will need blood to continue to live, but that does not mean he is not alive before that point. More important, that precious human being in the womb is endowed with a special kind of life that has nothing to do with his blood and which sets him apart from the animal kingdom. A baby has a soul from the moment of his conception—several days before he has blood—and his death will occur when his soul separates from his physical body, regardless of whether or not he has blood at that point (James 2:26). It is noteworthy that when Adam was brought to life by God, it was not through God injecting him with blood. It was when God, unlike His creative work with the animal kingdom, breathed into Adam's "nostrils the breath of life," making him a "living being" (Genesis 2:7). That special life—granted to humans by God, Himself (Acts

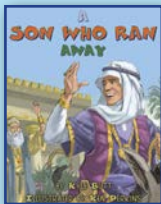
17:25; 1 Timothy 6:13)—must not be extinguished by mankind without express permission from God. The consequences for so doing would be dire, indeed (Genesis 9:6; Proverbs 6:16-19; Revelation 21:8).

ENDNOTES

- ¹ Dave Miller (2003), "Abortion and the Bible," Apologetics Press, <http://www.apologeticspress.org/APContent.aspx?category=7&article=445&topic=25>.
- ² Ibid.
- ³ "Development of Blood Vessels and Fetal Circulation" (no date), *Lumen: Anatomy and Physiology II*, <https://courses.lumenlearning.com/ap2/chapter/development-of-blood-vessels-and-fetal-circulation/>.
- ⁴ Paola S. Timiras (2007), "Circulatory Changes at Birth," UC Berkeley Molecular and Cell Biology, <https://mcb.berkeley.edu/courses/mcb135e/fetal.html>; "Prenatal Form and Function—The Making of an Earth Suit: Unit 4: 3 to 4 Weeks" (2018), *The Endowment for Human Development*, http://www.ehd.org/dev_article_unit4.php.
- ⁵ "The Origin, Nature, and Destiny of the Soul [Part I]" (2000), *Reason & Revelation*, 20[2]:9-15, February.
- ⁶ Abiogenesis is life originating from non-living substances.
- ⁷ Jeff Miller (2012), "The Law of Biogenesis [Part I]," *Reason & Revelation*, 32[1]:2-11.
- ⁸ Leviticus 11 describes those clean animals that the Israelites could eat.
- ⁹ "At a basic level this is obvious: when an animal loses its blood, it dies. Its blood, therefore, gives it life" [Gordan J. Wenham (1979), *The New International Commentary on the Old Testament: The Book of Leviticus* (Grand Rapids, MI: William B. Eerdmans), p. 245.].
- ¹⁰ Cf. Miller, 2003.

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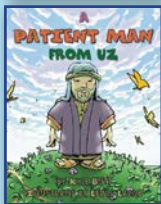
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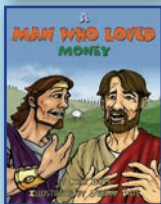
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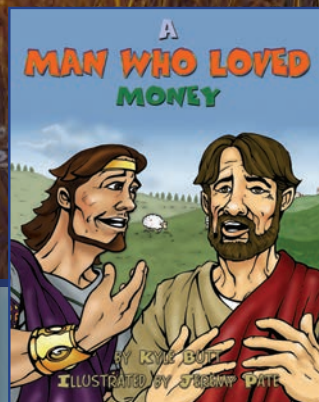
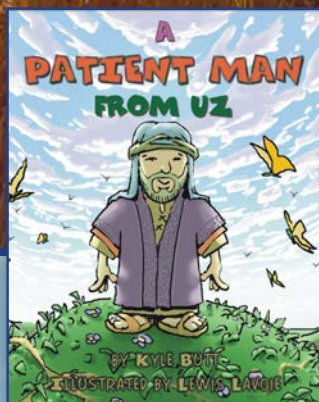
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Are *Jesus' Words* **MORE IMPORTANT** *Than the Bible Writers?*

Eric Lyons, M.Min.

OCCASIONALLY, Christians will make the statement that “Jesus’ words are more important than the words of the Bible writers.” Allegedly, the words of Christ deserve greater attention, allegiance, and admiration than the inspired words of Paul, Peter, James, and every other Bible writer. Some even go so far as to say, “Jesus’ teachings must be obeyed, while the teachings of the Bible writers could be overlooked.” After all, **Jesus** is the Son of God (Acts 9:20). **He** died for our sins (1 Corinthians 15:3). **He** saves us (Luke 19:10). The Bible writers were merely men—fallible men who made numerous mistakes in their lives, and whose salvation, like ours, comes only through Jesus Christ (John 14:6). So why should we consider their teachings on par with the teachings of Christ?

It clearly needs to be established that **no one is equal to God**. The Creator and Sustainer of the Universe is infinite in all of His glorious attributes. He **alone** is omnipotent, omnipresent, and omniscient. The Son of God is the only accountable person never to sin (Hebrews 4:15).

It has always been wrong to attempt to put men, even Bible writers, on par with God (cf. Genesis 3:5; Ezekiel 28:1-8). Only the wicked try to elevate themselves to the status of deity. King Herod, for example, flirted with self-deification—and died in a horrific manner as a result (Acts 12:21-23). This incident stands in stark contrast to the reaction of a Bible writer, Paul, when the heathen at Lystra attempted to worship him. Rather than accept worship that is reserved only for God (Matthew 4:10), Paul and Barnabas refused it and rebuked those who attempted such worship (Acts 14:8-18).

Jesus, as God in the flesh (John 1:1-5, 14, 17), rightly accepted (and still accepts) His followers’ worship (John 9:35-38; Luke 24:52; Revelation 5:8-14). However, the fact that the words of the Bible writers deserve the same level of attention and allegiance as the words of Christ has nothing to do with attempting to put weak, finite, sinful humanity on par with God. To say that **all** of the words of the Bible deserve our utmost respect

and attention is actually in harmony with what the Bible itself teaches.

First, the only reason we have the words of Christ is because God used **men** to write them down. Jesus did not write the gospel accounts; Matthew, Mark, Luke, and John all wrote about the life and teachings of Christ years after His death, resurrection, and ascension back into heaven. The apostle Paul also quoted Jesus occasionally (2 Corinthians 12:9; 1 Timothy 5:18; Acts 20:35; 22:7-21). To say that the words of Christ deserve man’s ultimate respect, while the words of the Bible writers warrant less appreciation, is to ignore the fact that God gave us the teachings of Christ **through** inspired **men** (Galatians 1:12; 1 Thessalonians 2:12; John 17:20).

Second, at times in the gospel accounts there is no clear way to know for sure if the Bible writers were quoting Jesus or simply narrating the inspired story. As commentator Leon Morris concluded:

All are agreed that from time to time in the Gospel [of John—EL] we have the meditations of the [e]vangelist, but **it is difficult to know where they begin and end**. In the first century there were no devices like quotation marks to show the precise limits of quoted speech. The result is that we are always left to the probabilities and **we must work out for ourselves where a speech or quotation ends**.¹

For example, we cannot say for sure if John 3:16—arguably the most frequently quoted Bible verse in the world—is a direct quotation of Jesus or a comment by John. The great thing is, we do not have to know this in order to know the teachings of God. Whether John

3:16 is a direct quote from Jesus or not, **it is from God**, and thus divinely authoritative.²

Third, consider also the fact that Jesus quoted from the Old Testament numerous times throughout His ministry. He quoted from Deuteronomy (6:13,16; 8:3) when tempted by Satan in the wilderness (Matthew 4:1-11). When the conniving Pharisees asked Jesus a question about divorce (Matthew 19:1-10), the master Teacher directed their attention to God's plan for marriage as recorded in the first book of the Bible (Genesis 1:27; 2:24; 5:2). When dying on the cross (Matthew 27:46), Jesus quoted from Psalm 22:1. Genesis, Deuteronomy, and the book of Psalms did not **become** authoritative when Jesus quoted from them; **they were already authoritative**, because they came from God. After quoting from the relatively obscure words in Psalm 82:6, Jesus said, "the Scripture cannot be broken" (John 10:35). That is, it is impossible for Scripture to be annulled, for its authority to be denied, or its truth to be withstood.³ "It cannot be emptied of its force by being shown to be erroneous."⁴ Why? Because it was the authoritative, inspired, inerrant Word of God, even before Jesus quoted from it.

Indeed, the fact that **Jesus** quoted extensively from the Old Testament, appealing to it as the authoritative "**Word of God**" (Mark 7:13; John 10:35), is further proof that **all** of the Scriptures—not just the words Jesus spoke while on Earth—deserve our utmost respect. It is illogical and without biblical backing to suggest that the "Word of God" (whether

the book of Genesis or the book of James) is somehow inferior to the "words of the Son of God."⁵

Fourth, Jesus and the Bible writers even referred to narrational comments, and not just direct quotations from God, as being God's Word. For example, when Jesus reminded His hypocritical hearers of God's original design in marriage (Genesis 1-2), He quoted from **Moses** in Genesis 2:24. Yet Jesus explained that "He [**God**] who made them at the beginning... **said**" the words (Matthew 19:4-5). How could **God** have "said" this statement when Moses was not directly quoting God? Answer: **If it is in Scripture, it is "God's Word"** (i.e., it was given by inspiration of God). When the writer of Hebrews quoted from the words of the psalmist (95:7-11), where nothing was said about this psalm being inspired by God, the Hebrews writer noted that these words were from "the Holy Spirit" (Hebrews 3:7-11). Why? Because the Holy Spirit guided the psalmist in what he wrote.

To treat the words of Moses, Paul, Peter, and other inspired penmen as "second class" Scripture is equivalent to saying that "God's Word is not as important as God's Word." The fact is, "**All** Scripture is given by inspiration of God" (2 Timothy 3:16). Paul quoted from Jesus and the God-inspired prophet Moses when writing to Timothy and elevated both as "Scripture" (1 Timothy 5:18; cf. 2 Peter 3:15-16). Therefore, whether we are reading a direct quotation from God the Father (Matthew 3:17), or a statement made by God the Son, or a truth

revealed by God the Spirit through one of His inspired spokesmen or penmen (1 Corinthians 2:10-16; 2 Peter 1:20-21), **all** of Scripture should be respected and rightly divided (2 Timothy 2:15). "I love Your commandments more than gold, yes, than fine gold!... Consider how I love Your precepts... My heart stands in awe of Your word. I rejoice in Your word as one who finds great treasure... I love your law... My soul keeps Your testimonies, and I love them exceedingly" (Psalm 119:127,159-163,165,167).

ENDNOTES

¹ Leon Morris (1995), *The Gospel According to John* (Grand Rapids, MI: Eerdmans), revised edition, p. 202, emp. added.

² A person should be careful not to assume that red-letter Bibles have all of (and only) Jesus' direct quotations printed in red. Judgment calls must be made by publishers as to which words they put in red and which words they do not. The fact is, whatever color publishers make the words of Jesus and the Bible writers, **all of them** deserve our utmost respect because **all of them** come from God. As the psalmist proclaimed: "The **entirety** of Your word is truth, and **every one** of your righteous judgments endures forever" (Psalm 119:160).

³ See Benjamin Warfield (1970 reprint), *The Inspiration and Authority of the Bible* (Philadelphia, PA: Presbyterian & Reformed), pp. 138-140.

⁴ Morris, p. 468.

⁵ Since Jesus fulfilled the Old Law (Matthew 5:10,125 in 7), taking "it out of the way, having nailed it to the cross," God's people have been amenable to the New Law (Colossians 1:14; Hebrews 8:7-13). Regardless of what law man is under, however, it is still proper to acknowledge that **all** Scripture should be respected because it is all **God's** Word.

Bible Inspiration: The Crucifixion Clothes

Dave Miller, Ph.D.

THE Old Testament book of Psalms constituted the hymnal of the Jewish nation, containing a collection of 150 songs, laments, and praises by various authors. Since the Old Testament canon was very likely completed no later than 400 B.C.,¹ and since the Septuagint is known to have been produced circa 250 B.C.,² the pronouncements in the Psalms predated the arrival of Jesus on the planet by centuries. Yet, within the sacred pages of the Psalms, scores of very detailed allusions pinpoint specific incidents that occurred in the life of Christ on Earth. These allusions constitute proof positive of the inspiration of the Bible.

For example, composed by David in the 10th century B.C., Psalm 22 is unquestionably a messianic psalm—literally packed with minute details that forecast the death of the Messiah. In verse 18, the psalmist quotes Him as making the simple statement: “They divide My garments among them, and for My clothing they cast lots.” All four of the inspired New Testament evangelists of the first century A.D. allude to these incidental details that they report in connection with Jesus

hanging on the cross (Matthew 27:35; Mark 15:24; Luke 23:34; John 19:23-24).

While commentators typically report that Roman law awarded the victim’s clothes as spoils for the Roman executioners,³ others question the historicity of such a claim.⁴ In any case, the soldiers that attended the cross consisted of a quaternion—four soldiers.⁵ Matthew and Luke state very simply that these soldiers divided His clothes and cast lots for them, with Luke adding “to determine what every man should take.” These “garments” (*merei*) likely included a head-dress, sandals, girdle, and outer garment.⁶ Apparently, according to John 19:23, the soldiers were able to decide ownership of these four clothing articles without gambling. If they were able to agree on consignment of the four articles—one clothes item for each soldier—why did they also cast lots? It is John who provides the added clarification:

Then the soldiers, when they had crucified Jesus, took His garments and made four parts, to each soldier a part, and also the tunic. Now the tunic was without seam, woven from the top in one piece. They said therefore among themselves, “Let us not tear it, but cast lots for it, whose it shall be,” that the Scripture might be ful-

filled which says: “They divided My garments among them, and for My clothing they cast lots.” Therefore the soldiers did these things (John 19:23-24).

The tunic was indivisible and unique from the other clothes, and very likely more valuable. It stood alone as seamless and would need to be awarded to a single soldier only, rather than being ripped into four pieces. Hence, they agreed to gamble in order to decide ownership of the tunic.

Observe carefully that these four unnamed Roman military men, who just happened to be assigned crucifixion duty that day, and just happened to have charge of the condemned Jesus of Nazareth (who happened that day to wear a seamless tunic), were operating solely out of their own impulses. They were not Jews. They undoubtedly had no familiarity whatsoever with Jewish Scripture. They were not controlled by any external source. No unseen or mysterious force took charge of their minds, no disciple whispered in their ears to cause them to robotically or artificially fulfill a prophecy. Yet, with uncanny precision, words written by King David a millennium earlier came to stunning fruition—words that on the surface might seem to contradict each other: the clothes were to be divided into separate parts, yet lots would be cast over the clothes. Roman soldiers unwittingly fulfilled the predictions of ancient Scripture in what to them were no more than mere casual, insignificant actions associated with the execution of their military duty, in tandem with their covetous desire to profit from their victim by acquiring His material goods.

But that’s not all. The layers of complexity and sophistication of



the doctrine of inspiration, like the layers of an onion, can be peeled back to reveal additional marvels. John informs us that the item of clothing, which necessitated the Roman soldiers' need to resort to gambling to decide ownership, was "without seam, woven from the top in one piece." Why mention this piece of minutia? What significance could possibly be associated with such a seemingly trivial detail? To gain insight into a possible explanation, one must dig deeper into Bible teaching. Since the Bible was authored by Deity, it naturally possesses a depth uncharacteristic of human writers. It reflects indication that its Author was unhampered by the passing of time or the inability to foresee or orchestrate future events. Such qualities are commensurate with the nature of divinity.

In 1500 B.C., God imparted the Law of Moses to the Israelites as the covenant requirements that would guide the nation of Israel through its national existence. This law included provision for the High Priest, the first being Aaron, the brother of Moses, commissioned by God Himself (Exodus 28). On the Day of Atonement (*yom kippur*), he alone entered the Holy of Holies within the Tabernacle/Temple to make atonement for himself and all the people (Leviticus 16). Bible typology—another *bona fide* proof of Bible inspiration—portrays Jesus as our High Priest (Hebrews 3:1; 4:14; 9:11; et al.). Very uniquely and

critically, Jesus performs for Christians parallel functions to the High Priest that absolutely must be performed if we are to be permitted to be saved to live eternally with Deity in heaven.

Among the articles of clothing stipulated by God for the High Priest was the skillfully woven "tunic of fine linen thread" (Exodus 28:39). According to Josephus, this clothing item was seamless:

Now this vesture was not composed of two pieces, nor was it sewed together upon the shoulders and the sides, but it was one long vestment so woven as to have an aperture for the neck; not an oblique one, but parted all along the breast and the back.⁷

Coincidental? Perhaps. Nevertheless, John went out of his way to flag the point. And the Roman soldiers gambled for the seamless tunic of the Messiah—a tunic that subtly signaled His redemptive role as the one to make atonement for the world in the very act of dying on the cross. The handling of the clothes of Jesus Christ on the occasion of His crucifixion demonstrates the inspiration of the Bible and the divine origin of the Christian religion.

ENDNOTES

- ¹ H.C. Leupold (1969 reprint), *Exposition of the Psalms* (Grand Rapids, MI: Baker), p. 8; cf. Gleason Archer (1974), *A Survey of Old Testament Introduction* (Chicago, IL: Moody Press), p. 440.
- ² Albert Barnes (1847), *Notes on the Old Testament: Psalms* (Grand Rapids, MI: Baker, 2005 reprint), pp. 193ff.
- ³ E.g., Charles Erdman (1922), *The Gospel of John* (Philadelphia, PA: Westminster Press), p.161; J.W. McGarvey (no date), *The Fourfold Gospel* (Cincinnati, OH: Standard), p. 725.
- ⁴ E.g., Alfred Edersheim (1915), *The Life and Times of Jesus the Messiah* (New York: Longmans, Green, & Co.), 2:591-592.
- ⁵ William Davis (1870), *Dictionary of the Bible*, ed. H.B. Hackett (New York: Hurd & Houghton), 3:2651.
- ⁶ A.T. Robertson (1916), *The Divinity of Christ* (New York: Fleming H. Revel), p. 147.
- ⁷ Flavius Josephus (1974 reprint), *The Works of Flavius Josephus: Antiquities of the Jews*, trans. by William Whiston (Grand Rapids, MI: Baker), 3.7.4:203.

SPEAKING SCHEDULES

Kyle Butt

| | | |
|-------------|-------------------|----------------|
| April 8 | Woodbury, TN | (615) 563-2119 |
| April 20-22 | Bowling Green, KY | (270) 777-1828 |

Eric Lyons

| | | |
|-------------|-----------------|----------------|
| April 13-15 | McMinnville, TN | (931) 473-2775 |
| April 20-22 | Pacifica, CA | (650) 355-5547 |
| April 24 | Elijay, GA | (706) 635-2950 |

Dave Miller

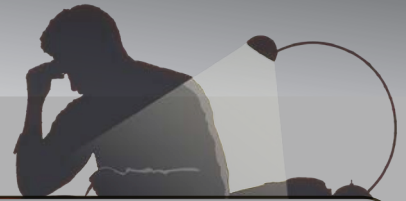
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|-------------|---------------|----------------|
| April 6-8 | Covington, IN | (765) 793-7277 |
| April 13-15 | Bona, MO | (417) 995-3765 |
| April 29 | Florence, AL | (256) 757-5126 |

Jeff Miller

| | | |
|-----------------|-------------|----------------|
| April 3,5,10,12 | Denver, CO | (303) 986-5800 |
| April 13-15 | Clinton, IL | (217) 935-5058 |
| April 24,26 | Denver, CO | (303) 986-5800 |
| April 28-29 | Jasper, AL | (205) 221-2760 |



NOTE FROM *The Editor*



AP Children's Bible Character Rhyming Books

Perhaps you are unaware that AP offers three children's books that are designed to tell the stories of prominent Bible characters: the "rich young ruler," the "prodigal son," and Job. Here are their titles and content summaries:



A MAN WHO LOVED MONEY

A rich young man learns a very hard lesson when he comes to Jesus. He learns that Jesus must be more important to him than his money.

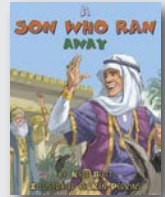
A PATIENT MAN FROM UZ

Through the life and story of Job, God gives us amazing insight into the problem of pain and suffering, teaching children that they must learn how to handle life's tough times.



A SON WHO RAN AWAY

The story of the prodigal son is one of the most insightful, memorable stories that Jesus told while He was on Earth. Through it, Christ brought to light the ravages of sin, the value of true repentance, and the love of the heavenly Father.



What is so unique about these three books is the skillful use of rhyming verse on a child's level that helps bring alive the Bible characters and make them memorable. Beautiful, professional illustrations enhance the impact of each book. These books offer an easy-to-read resource for teaching children. Why not get a copy of all three books for every child at your church?

Dave Miller

See Center Spread
for More Details